¶ Here begyn

neth the dyfference of a-
stronom, with the gouer-
nayle to kepe mans body
in heith, all the foure
seasons of the
yeare.

MVSEVM
BRITAN
NICVM

Of the dyfference of astronomy.

ALexander kayre lone, I praye the that yf thou mayst do it, that thou ryse not, nor eate, nor drynke, nor do any other thynge, but by the councell of some that knoweth and hath the scyence in knowlegynge the sterres and astronomye. And thou shalt wyte my dere sone that almyghty god hath made nothynge without cause, but hath done euerythynge reasonably. And by certayne scyences awayes, the wyse phylozopher Platon sought and felte the operacyons of all thynges compoled of the foure elementes, & the humoures contraryes. And hadde also the knowledge of the thynges created and formed. And also my dere sone Alexander I praye the

beleue

beleue not suche fooles whiche saye that the scyence of the planettes is so harde to be knowen, and that none maye come therto. Surely they be fooles and wote not what they saye. It is a noble thynge to knowe thynges whiche be to come. Yf thou knowest the thynges whiche be to come, thou and other persons maye put remedy by good prayers. And requyre the creatoure that hath ordeyned thē to retourne theyr malyce, and ordeyne them otherwyse. Thynke not dere sone that god hath ordeyned and predestynate such thynges, but that by his power he maye chaunge them otherwyse whan he pleaseth. Wyte thou deresonne that the good people praye to our creatoure with orysons and deuout petycyons, by fastynge & sacrefyces, by almesse and other maner, a rynge of pardon of theyr synnes and doynge penaunce, that our lorde maye retorne and remembre suche pre

destynacyons whiche other do feare so moche. ¶ Retorne we deresone to our fyrste purpose, wyte thou that astronomye is deuysed in .iiij. partes. That is to wyte in ordynaunce of sterres, In the dysposycyon, of sygnes, and of theyr elongacyons. Of the mouynge of the sonne. And this partye is called scyence of astronomyr. The other parte is of the knowledge of the mouynge of the sayes & of the moone. And this partye is called astronomye. And is the worthyest, of sterres, planettes, and sygnes. And there is .M.xxviij planettes sygned and formed, of the whiche we shall speke more playnly.

¶ Of the gouernayle of helth.

HEalth amonge all thynges is to be gotten & hath more thā any myght of recheffes. For the kepynge of helth is by bsynge of equall thynges conioyned

ned to the body, as by attemperaunce of humoures. For the glorious god hath ordeyned them, and gyuen dyuers remedyes to the attemperaunce of the humoures to the kepynge of helth. And hath shewed it to his holy men and prophetes, and to many other Just men whiche he dyde chuse and enlumyned with the holy ghoste, in his sapyence dyuyne, and myghty. And hath gyuen them the gyftes of the scyence of these thynges here after folowynge. These phylosophers put the begynnynge of it. That is to wytte they of ynde, of Grece, and of Athenes. Whiche phylosophers were Just and perfyte, and theyr wrytynges were the begynnynge of scyence and secretes. For in theyr wrytynges is nothynge foūde to be reproued nor spylt, but approued of all wyse men.

¶ Of the gouernayle of syckepeople.

All wyse and naturall phy
losophers saye that man
is made and composed of
four contrary humours,
the whiche haue alwaye
nede to be susteyned with meate and
drynke. The substaunce wherof behou-
eth to yssue and be corrupte yf any do
alwaye eate and drynke, and he shulde
ware weyke and fall in great dyseses
and haue many inconuenyences. But
yf he eate and drynke temperatly and
he shall fynde helpe of lyfe, strength
of body, and heith of all the membres.
The wyse phylosophers saye that yf
any man trespace the god of nature,
and the good maner of lyuynge, be it
in to moche eatynge and drynkynge,
or to moche slepynge, or walkynge, in
to moche walkynge or restynge, be-
ynge to laxatyfe, or to moche letteyn-
ge of blode or to lytell, it cannot be
but he must fall into many dyseases,
and greues. Of the whiche dyseases

I haue bryeflyfounde, and therin I
wyll shewethe my councell, and reme
dy forthe same. All wyse Phyloso=
phers accordethin one saynge. Tho
so kepeth hym fro ouer moche eatyn=
ge and drynkynge, & from that excess=
ses aforesayde, and kepeth temperaũ=
ce, he shall be helthfull of his bodye/
and lyue longe. For I can fynde no
man but he is of this opynyon, and
wyl say that al delectable thynges of
the worlde, be it in pleasure of the bo=
dy, it is but for to lyue the longer in
them. But for a more secrete ye ought
to enforce you to do suche thynges as
ben belongynge to longe lyfe, and not
to folowe the appetyte, that is to wyt
not to put lye meate by on meate. And
dere sone I haue herde often spoken
of ypocras whiche kepte many tymes
dyete to the ende that he myght lyue
and endure the longer. Not for to ly=
ue and endure for the meate and dryn
ke. Also dere sone it is great holsom=
nesse

nesse to be purged of superfluytes & euyll humours whiche ben in ẏ body.

¶ In howe many maners a man maye kepe his health.

Good sone I prayethe haue in thy mynde stedfastly these certayne instruccyons & kepe thē. Knowe thou that helth is chyefly in two thynges. The fyrst is let a man vse suche meates and drynkes as he hath ben nourysshed with. The seconde that he purge hym of yll humours that be corrupte and greue hym. For the body of man is fedde with meates & drynkes whiche nourysshe it by natural heate that dryeth, nourysheth and fedeth the moystnesse therof.

¶ Of dyuers meates for the stomacke.

Than

When the body is fatte and full of vapours, grosse meates is good for it. And of the nouryshynge of suche a body, the dygestyon is grosse, and of great quantyte for the great heate, and vapours of the body And when the body is slender & dry a subtyll and moyste meates be good for it. And the dygestyon therof is of small quantyte for the streytnesses of the conduytes. And it is great wysdome and scyence for a man to vse suche meates as ben good and appertenent to his complexyon, that is to wyt yf he fede hym with hote meates temperatly But yf the heate be to greuous and brennynge within the body by ouer stronge wynes and hote meates, or other accydentes than contrary meates and drynkes wyll do great ease and profyte, that is to wyt suche as ben colde.

¶ Of the stomacke.

¶ Yf the stomacke be to hote, than hote & cours meates be good. For suche a stomacke is lyke a myghty fyre for to brenne great weyght of logges. But whan the stomacke is colde and feble than it is good to haue light and subtyll meates.

¶ The sygnes to knowledge the stomacke.

¶ The sygnes of a stomacke that is of an yll and weyke dygestyon is whā the body is bnlusty, heny, and slothful the face is swollen, and he yaneth often, and hath payne in his eyen, and bolketh often and rudely and the bolkynge is sowre and bnsauery, watry and stynkynge, and therby is bredde wyndes and swellynge of the bely & the appetyte of meate is marde. Therfore swete sone be ware of meates & drynkes that may hurte or be contrary to thy health.

¶ An epystle of great value.

¶ Most

Moste dere sone Alexander sythe it is so that the body of man is corruptyble by dyuersyte of complexyon, and of contrarye humours that be in it, whetby ostē there cōmeth corrupcyon to it, I thought to delyuer the some thynge that shall be necessary and profetable to the. In the whiche I wyll treate of the secretes of physyke whiche shall please the For certayne dyseases come to a kyng whiche be not honest to shewe to physycyons. And yf thou wylt obserue this lesson, thou shalt haue no nede of Physycyons, except in causes that may come in battayle, the which may be exchewed. Alexander fayre sone whan thou rysest from thy slepe, walke and stretche thy membres egally and combe thy heed, for stretchynge of the lymbes gyueth force, and combynge reyseth the vapours that ben come in slepynge and putteth them

from the stomacke. In somer wasche thy heed in colde water, whiche shall yelde the naturall heate, and shall be cause of appetyte to meate. Thā clothe the with goodly and tyche apparell. For the hert of man delyteth in the beholdynge of precyous meates and clothynge. Than rubbe thy tethe with some courslynnyn, or other thynge that is hote and drye of compleccyon, and swete of smell for it is holsome for the tethe, and kepeth them clene, clenseth the stenthe of ẏ muoth and clereth the voyce, and gyueth appetyte to eate. And rubbe the heed often in the same wyse for it openeth the claustres of the brayne, and thycketh the necke and other mēbers, and clenseth the face and the syght, and prolongeth stowpynge of age, and amendeth the blode. Also anoynt the somtyme with swete smellynge oyntementes, as the tyme requyreth, for in suche swetenesse thy herte taketh

great

greate pleasure, & is nourysshed ther-
by. And the spyryt of lyfe taketh re-
fectyon in good odoures: and the blod
renneth merely throughe the baynes
of the body. After that take somtyme
an electuary of a wood called Aloes/
and Rubarbe whiche is a precyous
thynge, to the pryce of foure pens, whi
che thou shalte fynde wrytten in the
boke of phylycke, and this shall do the
moche good, for it voydyth the yeate,
of the Mouth, of the Stomacke, and
warmeth the body and wasteth wyn-
des, and maketh good taste and sa-
youre. After this I councell the that
thou be often with thy noble and wyse
men me of thy realme, and speke to
them of thy besynesses that thou hast
to do. And gouerne them sadly accor-
dynge to theyr good customes.

Of the maner to trauayle.

Reuerthou eate, or thyne appetyte cōmethat thyne houre accustomed do som trauayle, that is to wytte walke or ryde a lytell, or do some other worke, for it helpeth the bodye moche, it a voydeth all ventosytees, and maketh the body lyghter, stronger and lustyeth the Stomacke, and wasted euyll humours of the body and maketh the flewme of the stomacke descende.

¶ Of the maner of eatynge.

¶ Fayre sone whan thy meate is set afore the, eate of suche as ẏ desyrest moste, resonably, with well leuayned breed. And eate of suche as ought to be fyrste eaten. For there be two maners of dygestyon of meate in a man, that is to wyt, softe, and harde. For in the bottō is moste heat for to make meate, bycause it is moste flesshely, and nighest the heat of the lyuer wher with the meate is soden and dygested

¶ Of

¶ Of abstynence of meate.

WHanthou eatest, eate by leasure, thoughe ÿ hauegreat appetyte to eate. For yf thou eate gredelye noughty hu-moures do multyplye the stomacke is laden the body is greued, the hert is hurte, and the meate remayneth in the stomackes botome vndygested.

¶ Howe pure water ought not to be dronken.

ALso beware deresone that ye drynke no pure water, specyally whanthou haste eaten meate. But yf thou be wonte therto. For as soone as the water is vpon the meat, it coleth the stomacke, and quencheth the heate of the dygestyon and comforte of the meate. It letteth dygestyon

and

and greueth the body. Yf thou muste ned s drynke water alone, take it the mooste temperatlye, and as lytell as thou mayst.

¶ Of the maner to slepe.

Whan thou hast takē thy refeccyon and haste luste to slepe lye downe on a softe bedde and slepe tē-peratly. And fyrste lye downe on the lefte syde, and slepe theron a reasonable space, for the lefte syde is colde and hath nede of warmeth. And yf thou fele any payne in thy bely or in thy stomacke, than lay therto a souerayne medycyne, ẏ is a warme lynnē cloth layde theron, wyt thou dere sone that trauayle is good and gyueth heate to the stomacke, but after dyner it is a noughty thynge for the meate abydeth vndygested in the

botome

botome of the stomacke, and therof be
bredde many dyseases. And slepe be-
fore sedynge it is not good, for it ma-
keth the body leane and dryeth the hu
moures. But slepynge after sedynge
is good, for it fulfylleth the body and
gyueth force, and norysshynge ther
to. For whan the body of man resteth,
than the naturall heate draweth the
heate that was spredde in all the me-
bres in to the botome of the stomacke
and gyueth strengthe therto vpon the
refeccyon of the meate. And heate re-
quyreth rest. Therfore some phylo so-
phers haue sayd that it is better and
holsomer to eat at nyght than in the
morynge, for the eatynge in the mo-
rynge by cause of the heate of the day
greueth the stomacke, and the body is
more trauayled therwith. And more-
ouer the person chafeth in trauaylyng
doynge his besynesse, in goynge and
spekynge, and many other thynges
that belongeth to the body of man, by

the whiche heate that is outwarde towarde none. the naturall heat that is inwarde is weyked & appeyred, and the meate is harde to dygest. But at nyght it is more easy and lesse greued with the heat of traueyle. And the herte and members of man ben more in quyet by the coldnesse of the nyght that gyueth naturall heate to the stomacke.

¶ The kepyng of custome or wont.

Thou shalte vnderstande my dere sone that he that is wonte to eate but one meale ofte is dyseased, for the stomacke is without dygestyon & the body hath small nourysshynge. And he that is accustomed to eate at one tyme ones, another tyme twyse, he shall lyghtly perceyue ỹ it doth hym harme, for custome chargeth nature.

¶ How one ought to chaũge custome.

¶ And

AND yf nede constreyne the to chaūge thy custome, do it wysely, that is to wyte by lytell and lytell. And so by the grace of god thy chaungynge shall be good. But a boue all thynges beware that thou eate not tyll thou fele thy stomacke empty and that it hath made good dygestyon of the fyrst meale. And this thou mayst knowe by the desyre that thou shalte haue to thy meate: and by thy spatle that turneth subtylly in thy mouth, And yf thou eate without nede or appetyte the heate of thy Stomacke shall be made colde as yse. And yf necessyte be that ỹ must eate, & haue an appetyte therto, the kynde heate of thy stomacke wyll be as hote as fyre, and of good dygestyon. And beware that whan thy appetyte cōmeth that thou eate not forthwith, for it wyll

gather yll humours of thy body in to thy stomacke, whiche wyll hurte thy brayne. And yf thou tary ouer longe or thou eate, it wyll feble thy stomacke, and the meate wyll do thy body no good. And yf so be that thou mayste not eate as soone as thy appetyte requyreth, and that thy stomacke be full of yll humours, do so that thou mayst vomyte or thou eate, and after that vomyte take an electuary, & eate surely

¶ Of the foure seasons of the yeare.

Our intencyon is to treat in this boke of the foure seasons of the yere, with the qualyte, property, contrarete, and dyfference of eche of them. And they ben certayne seasons of the yeare deuyded as foloweth. That is to wytte prymtyme or vere begynneth whan ye sonne entreth in

in the sygne of Aries, and lasteth. iiij. score and. xiij. dayes, & .xviij. houres, and the fourthe parte of an houre. That is to wyt from the. x. day in the ende of Marche, to the foure & twenty daye of June. And in this season the dayes & nyghtes ben egall of length The wether is fayre. The warme wether cōmeth. The snowes melte, ryuers renne swyft and clere, and waxe warme, the moystnesse of the earth ryseth to the heyght of trees, & causeth them to smell swete. Medowes and graynes sprowte and corne groweth and all floures take coloure, byrdes ben clothed with newe robes, and enforce them to synge. Trees ben decked with leues & floures, and the landes with sedes. Beestes engender and all people take strength and lust. The earth is arayed goodly, and is as a fayre bryde clothed with Jewelles of dyuers colours bycause she shulde semethe fayrer at her weddynge.

Of Prymtyme, and what it is.

The prymtyme is hote and moyste temperatly as the ayre. This season ꝑ blode moeueth and spredeth to all the membres of the body. and the body is parfyte in temperate complexyon. In this season chekyns, kyddes, & poched egges ought to be eaten, with letuces and gotes mylke in these thre monethes. Prymtyme begynneth whan the sonne entreth the sygne of Aries and lasteth. xxij. dayes, an houre and a halfe fro the x. daye of Marche to the x. daye of June. In this season is the best letynge of blode of any tyme. And than is good to trauayle and to be laxatyfe And to be bathed. And to eate suche thynges as wyll purge the bely. For all dyseases that cōmeth, eyther by purgynge or bledynge, reioyneth alone in this Prymetyme.

For

¶ Of somer and what it is.

Somer begynneth whan ẏ Sonne entreth the fyrste poynt of the creuyce, and lasteth. xcij. dayes, and an houre and a halfe. That is to wyt fro the. x. day of June to the. x. daye of September. In this season the dayes be longe and the nyghtes short. And in all regyons encreaseth and abateth theyr heate and the see is calme, and the ayre mek and fayre The flours wyther and serpentes encrease and shed theyr venym, ⁊ sprede theyr strength. The myghtes of mannes body be fortyfyed. And all ẏ worlde is full of welth, as the fayre bryde that is goodly stature and in perfyte age. The season of somer hote ⁊ drye, and than coler is moeued. And in this season is good to beware of al thynges that be hote and drye of complexyon. And take hede of to moche eatynge

ge or drynkynge for therby is ẏ kyndly heate quēched In this season eate meates of colde and moyst complexyon, as veale, mylke with vyneygre, & potages made with barly meale. Eate fruyt of eygre sauour, as Pōmegarnetes, and drynke small wynes, and vse not the company of women. In this season let the not blode, but yf great nede compell the. Use lytell trauayle, and seldome bathynge.

¶ Of Autumpne, or heruest.

HEruest entreth whan the sonne cōmeth in to the fyrste degre of the balaunce and lasteth. xci. dayes and an houre and a halfe. That is to wyt fro the. x. daye of Septembre to the. x. daye of Decembre. In this season the daye and nyght be of one lengthe. And than the dayes waxe

shorte

shorte & the nyghtes longe. The ayre is derke, and the Wyndes entre the Northen tegyons or septentryon. The wether chaungeth, and the Ryuers and Sprynges wax celle. The Orcheyardes and fruytes wydereth. The beautye of the Earth faydeth. Byrdes cease theyr syngynge. Serpentes seke theyr holes where they assembled theyr lyuynge in Somer for the tyme of Wynter. The earth is as an olde naked woman that goeth from youth to age. This season of Harueste is colde and dryc, this tyme blacke colour is moeued. In this season is good to eate meates that be hote and moyst as Chekyns, Lambe, and drynke olde Wynes, eate swete Reasyns. And kepe the from all thynges that brede blacke coler, as lyenge with Women more than in somer, nor bathe the not but yf great nede requyre it to be done In this season yf a man haue nede of vomytyn-

ge, do it at noone in the hotest of the daye. For at that tyme all the superfluytes of mānes body gathereth to gyther. Also it is good to purge the Bely with a medycyne ordeyned therfore and other thynges that ben to expulce blacke coler and to refrayne humours.

Of Wynter and what it is.

Wynter cōmeth whā the Sonne entreth the fyrste degre of the sygne of Capry corne and lasteth. lxx. dayes, and an houre and a halfe. And begynneth the x. daye of December, and contynueth to the. x. daye of Marche. In this season the nyghtes ben longe and the dayes short. it is very colde. The wyues ben in the presse, and the leues fall,

and

and Herbes leeseth all theyr strength or the moste parte. All Bestes hydeth them in Caues and Pyttes of Hylles. The ayre and the wether is darke. And the earth is lyke an olde decrypyte persone, that by great age is naked and nyghe to the death. Wynter is beryecolde and moyst, and than behoueth the to vse hote Meates, as Chekyns, Hennes, Motton and other hote and fatte flesshe, eate Fygges, Nuttes, and drynke grene Wynes. And beware of to moche laxe and bledynge, and eschewe company of women, for it wyll feble thy Stomacke, and bathes be good. And for the great colde the naturall heate entreth into the body, and therfore the dygestyon is better in Wynter than in Somer. And in Heruest the Belyis colde, and than the poores ben open by heate of the season, and reproueth the naturall heate of all the partes of the body. And therfore the Stomacke hath

but lytell heate, wherbythe dygestyon is febled, and the humours assemble there.

¶ Of naturall heate.

One Alexandre I praye the kepe the kyndly heate of thy body, and thou shalt haue longe health. For the body of man dyethin.ii. maners. One is by great age the whiche ouercõmeth the bodye and destroyeth it. The other is accydentally, as by wepynge, sycknesse or other aduenture.

¶ Of thynges that fatteth the body.

¶ Rygh

Ryght dere lone these be thynges that fatteth the bodye. That is to wyt ease of the bodye and fyllynge it with deynty meates & dryn-kes, and Wyke, and than to slepe on a softe bed. Alle swete smellynge flou-res in theyr season, and bathynge in fresshe Waters. But yf thou bathe the, tary not longe in it, and haue swe-te smellynge thynges in the Bathe. And neuer drynke Wyne but it be well tempered with water. And specyallye in Wynter make water of floures called Allynini and put it in to thy Wyne, for it is hote of nature. And in Somer ble Vyoletes and floures of Walowes and other thynges that be colde, and ble to bomyte ones in a moneth specyally. For bomytes wash-eth the body and purgeth it of wyc-ked humours and stynke that is in it. And yf there be but fewe humours in

the Stomacke, it comforteth the natu-
rall heate. And whan thou hast vo-
mited wyllyngly, the body wyll fyll
it with good humydyte & be of good
dyspolycyon to dygest. And yf thou
gouernethe thus, thou shalt be mery
at thy Herte, lusty with reasonable
health and good vnderstandynge, glo-
ry and honour, and ouer all thyne ene
myes victory. Also I wyll that thou
delyte in the beholdynge of goodlye
persons, or in redynge of delectable
bokes, or in werynge of precyous gar
mentes, and goodly Jewelles, as the
tyme requyreth.

¶ Of thynges that leaneth the bodye.

These be the thynges that
maketh the Bodye to be
leane, weyke, and dryc,
to moche eatynge, to mo
che trauelynge, to moche
walkynge

walkynge in the sonne, to moche go-
ynge, to moche slepynge afore noone
melancoly, feare, to Bathe in water
of the nature of brymstone, eatynge
salte meates, to moche drynkynge of
oldewyne, to be to lare, and ouermo-
che lettynge of Blode. For Ypocras
sayth that he that Bathe hym with
a full Bely, or lyeth with a Woman
shall haue sykenesse in his entrayl-
les. And also to renne, or to ryde, or
to moche trauayle after meate bre-
deth a great dysease called Paisey.
And moche eatynge of fysshe, or myl-
ke and wyne togather ypocras sayth
it wyll make one lazar.

¶Of the fyrst parte of the body.

If the foure partes of the
body the heed is the fyrst
For in the heed gadereth
all superfluytes, and e-
uyll Humours, whiche
thou

thou shalte fele and knowe by these sygnes folowynge. The eyes bē troubled, the heryng is thycked and the nose stryles ben stopped, yf thou fele suche a dysease take an Herbe called wormwood, and sethe it in swete wyne tyll the halfe be wasted, than holde it in thy mouth and washe it many tymes therwith tyll thou fele that it doth the good, and eate whyte Mustarde sede powdred with thy meate. And yf thou do not thus thou mayst happen to haue some dysease, and specyally in thyne eyes, in thy brayne, & in other partes of thy body.

Of the seconde parte of the body.

The seconde parte of the body is the bulke, yf dysease come there thou shalt know it by these sygnes folowynge. The tongue is lette, the mouth

mouth is salt, bytter, and vnsauery. The mouth of the Stomacke lowre with grete in alithy membres. It behoueth the to eate but lytell and to vomyte, than eate a lytell Suger of roses with aloes and take good comfortyng electuaryes and eate an electuary named Dionisium. And yf thou do not thus, thou mayst fall in dyseases of that syde, of the Raynes, and Feuers and specyally of the Tongue wherby thou shalt not properly speke, and dyuers other maladyes. Decoctyon of Ysope is good.

¶ Of the thyrde parte of the body.

The thyrde parte of ỹ body is the wombe, yf it be combred with euyll Humours thou shalt knowe it by these sygnes. The Bely wyll Swell with payne and stykness in the knees,

goynge a slowe pace. It behoueth to vse some subtyle and lyght Meates, as is sayd before with the gouernynge. And yf thou do not thus there wyl folowe ache in the hyppes, in the myl te, in the backe, and other ioyntes, and in the lyuer, with yll dygestyon.

¶ Of the fourth parte of the body.

The fourth parte of the body ben the genytours. Yf superfluyte and noughty humours gather in them thou shalt knowe by these sygnes. The appetyte wyll ware colde, and rednesse wyll appere vpon them and vpon the share. Than must thou take a sede called Apii with Fenell sede and the roote of Mugwort, and of another called Acham, and atracies. And with these Herbes put the Rotes in good whyte Wyne, and

drynke

drynke aquātyte of it euery mornynge with a lytell water and hony and eate not moche after it. And yf thou do not thus thou shalte haue Payne in the Bladder, and Lyuer, and shalte not pysse, and shalt haue grefe in the Intrayles and Lunges with brekynge of the Stone. Swete sone Alexander I haue rede also the Hystoryes of a myghty kynge, whiche assembled all the best Phylosophers that were in Ynde and Grece, cōmaunded them to make a medycyne so profytable that he shuld nede none other for his helth. The Grekes sayd he that Drynketh euery Mornynge twyse his Monthfull of warme Water shall haue a good ende, and shall nede none other medycyne. The Physycyons of Ynde sayd that it is good to eate euery day Fastynge aquantyte of Greynes of whyte hony. And mesemeth that who so taketh one of these sayd Medycynes by reason shall not haue payne in

his Wombe, nor ought not to leate Palsey, nor Gowte, nor ache in his Joyntes. And who so Eateth euery morynge .bij. Dragmas of clusters of swete Wyne grapes, shall not fere that dysease of flewme, and it wyll amende his mynde, and clarifye his vnderstandynge, and he nedeth not to doubte Feuerquartaynes. And who so Eateth in the Morynge a Fygge with Nuttes and a quantyte of leues of Rue, that day shall not nede to fere Venym.

¶ Of naturall heate.

Of te myghty kyng I requyre the to studye the maner to kepe the naturall heate of thy body, with the moysture therof, in the whiche .ij. chynges lyeth the helth

helth of the person. And knowe thou that the dystruccyon of the bodye cō=meth in two thynges, one is natu=rall, and the other is agaynst nature. And for the contrarye te of the cōplexy=on of man, and whan age surmoun=teth the bodye it behoueth for to dye. Otherwyse vnnaturally by aduentu=re, as by wepynge, or stones, or by syc=knesses and lacke of helpe, or by Ve=nym: and other chaunces.

Of the qualytes of Meates.

Furthermore it is good ỳ thou knowe the nature of mea=tes, for some ben grosse, or cours, and some ben lyght and subtyle. The sub=tyle breedeth thynne blode, and good, as pure whyte, Che=

kyns, and newe layde Egges Grosse meates ben good for suche as ben of hote humours, Labourers, fastynge, and that slepe after meales. Meane meates bredeth no Hote nor superfluous Humours, as the Flesshe of Lābes, yonge Porke, and other that ben hote and moyst, but suche meates chaūge often in rostynge to hardnesse to heate, & dryenesse. And they ought to be eaten forthwith after rostynge, and ben good yf they be sotaken with good spyces. Some meates bredeth melancoly as Beke Cowes Flesshe, and all Flesshe that is cours and drye. Other that bredeth and fede in moyst and watry, and shadowy places ben more subtyle, better and holsomest.

MVSEVM BRITANNICVM

C F
I N I
S.

¶ Imprynted by me Robert wyer dwellynge at the Sygne of Seynt Johñ Euangelyst, in Seynt Martyns Paryshe beslyde Charynge Crosse.

ROBERT ✱ WYER.